

Prabuddha Bharata

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उत्तिष्ठत जाग्रत



प्राप्य वरासिबोधत ।

Kathā Upa. I. iii. 2

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.)

PART II.—XVII.

[Place—Belur Math. Year—1901.

Subjects—Swamiji's despondency at not finding the work progressing according to his hopes.—What sort of ideal should be esteemed in the country at the present time, conducive to its good.—The ideal of Mahavira.—The estimation and cherishing of ideals conducive to the strenuous spirit of heroic manhood should be spread—all sort of weakness is to be given up.]

Swamiji is staying at the Math now-a-days. His health is not very good,—but he goes out for walk in the mornings and evenings. The disciple has come to the Math on a Saturday. After bowing at the feet of Swamiji, he enquired about his bodily welfare.

Swamiji.— Such is the state of this body, but none of you are stepping forward to help in my work. What shall I do single-handed? This body is made from the soil of Bengal; can it bear the strain of much work? You all come here; are pure souls, if you do not be my

helpers in this work; what shall I do single-handed?

Disciple.— Sir, these self-sacrificing *Brahmacharins* and *Sannyasins* are standing behind you, and I think that each one of them can devote his life for your work,—still why do you say so?

Swamiji.— Do you know, what? I want a band of young Bengal—they are the hope of the country. My hope of the future is in the youths of this country; youths of character, intelligent, renouncing everything for the service of others and obedient, who can sacrifice their lives in

working out my ideas and doing good to themselves and the country at large. Otherwise boys of the common run are coming in groups and will come. Great Tamas (inertia and dullness) is written on their face—their heart, devoid of energy—body, feeble and unfitted for work—mind devoid of courage. What work will be done by these? If I get ten or twelve boys with a faith like Nachiketas I can turn the thoughts and endeavour of this country in a new rejuvenated current.

Disciple.— Sir, so many young men are coming to you, do you find none among them of such a nature?

Swamiji.— Among those who come some appear to me weakly constituted in mind and body, some have bound themselves by matrimony, some have sold themselves for the acquisition of worldly name, fame or wealth. Some are of incapable and feeble bodies. Besides, the majority of the remainder are unable to receive any high idea. You are no doubt able to receive my ideas, but you are not yet able to work them out in the practical field of life. For these reasons, sometimes a great despair and despondency comes into the mind; and I think that taking a human body under the dispensation of the Divine, I could not do much work. Certainly I am not as yet wholly despondent and given up to despair, for by the will of God from among these boys in time will arise great heroes of work and spirituality—and who will in future work with my ideas.

Disciple.— I think your broad and universal ideas must find acceptance some day. That is my firm belief. For I see clearly—in all sides and in all matters the current of your ideas are flowing—in matters of social service, advancing the

welfare of the country, in discussion of spiritual lore, in moral culture—everywhere your ideas have entered, and brought about a fresh accession of vigour in them. And the people of the country are accepting either expressly in your name or with your name in the background your ideas and teaching them to the people.

Swamiji.— What does it matter if my name is credited or not? Ninety-nine per cent. of Sadhus after renouncing lust and wealth, get bound at last in the desire for name and fame. Fame—that last infirmity of a noble mind—haven't you read? We have to work giving up altogether all desire for results. Good and evil—people will speak both. But we have to work like lions keeping the ideal before us without caring whether "the wise ones praise or blame."

Disciple.— What ideal should we accept and follow now?

Swamiji.— You have now to make the character of Mahavira your ideal. See, by the order of Sri Ramachandra he crossed the ocean. He has no eye for life or death. You have now to build your life on this great ideal of service. By that gradually all the other ideals will manifest in life. Obedience to the order of the Guru without questioning and strict observance of Brahmacharya—this is the secret of success. As Hanuman represents the ideal of service in one aspect of his character, so in the other he represents leonine courage putting the three worlds to flight. He has no questioning of the mind in sacrificing even his life for the good of Rama. A supreme indifference to everything except the service of Rama, even to the attainment of Brahmâhood and Siva-hood (the positions of great world-gods)! Only the carrying out of Sri Raghu-

nath's order is the vow of his life. Such steadfast whole-hearted devotion is wanted. Striking the *Khol* and *Kartal*, and dancing and jumping in worked-up frenzy has degenerated the people. They are a class of dyspeptics—and if in addition to it they dance and jump in religious frenzy, how can they bear the strain? In trying to imitate the highest Sadhana, the preliminary qualification in which is absolute purity, bereft of the least trace of lust, they have covered themselves with Tamas? In countries and villages wherever you will go, you will see that the sound of the *Khol* and the *Kartal* is rising. Are not *Turis* and *Bheris* found in India? Make the boys hear the deep-toned sound of those instruments? From boyhood hearing the sound of these effeminate music, listening to *Kirtan* song, the country is converted to effeminacy. What more degradation can there be? Even the poet's imagination fails to draw the picture. The musical instruments of *Damaru* and *Singha* have to be sounded, drums are to be beaten, the blast of *Brahmarudra tál* is to be raised, and with "Hara, Hara, Vyóm, Vyóm," the quarters are to be reverberated? The music which awakens only the softer feelings of man is to be stopped for some time. Stopping the *Kheál* and *Tappá* for some time, the people are to be accustomed to hear the *Dhrupad* music. By the thunder-roll of the Vedic *mantra*, the vibration of life is to be brought back in the country. In everything the austere spirit of heroic manhood is to be felt. In following such an ideal lies the good of the people and the country. If you can alone build your life in such an ideal, then seeing you many others will learn. But see that you don't swerve from the ideal an inch. Never manifest low spirits and courage. In eating, drinking, singing and playing,

in health or disease manifest the highest moral courage. Then only will you attain the grace of *Mahasakti*.

Disciple.— But sir, sometimes I get overcome by low spirits and courage.

Swamiji.— Then think like this: "Whose child am I?" Going to him shall I have such lowness of mind and spirits? Striking the foot on the head of such lowness of mind and courage, stand up saying, "I am possessed of Virya—I am possessed of intelligence—I am the knower of Brahman." I am the disciple of such and such who is the companion-in-life of Sri Ramakrishna, the conqueror of lust and wealth. Keep such a noble pride awake in the heart. He who has not such faith, his Brahman does not awake. Haven't you heard the songs of Ramaprasad? He used to say, "Whom do I fear in the world, whose queen is the Divine Mother of the Universe." Keep such a pride awake in the mind. Then lowness of mind and spirits will not be able to approach you. Never allow weakness to approach you. Remember Mahabhar, remember Mahamaya. You will see all weakness, all cowardice will vanish at once.

Religion for a long time has come to be statical in India, what we want is to make it dynamical. I want it to be brought into the life of everybody, Religion, as it always has been in the past, must enter the palaces of kings as well as the homes of the poorest peasants in the land. Religion, the common inheritance, the universal birthright of the race, must be brought free to the door of everybody. Religion in India must be made as free and as easy of access as is God's air.

—Swami Vivekananda

OCCASIONAL NOTES.

THE birthday anniversary of Sri Ramakrishna Paramahansa was celebrated in many a place in India and the question rises in the heart what is the significance with which we shall fill his life, what beacon-light does it offer us in guiding the course of our civilisation. Was the life of Sri Ramakrishna Paramahansa a thing apart, isolated from the stream of the civilisation and culture of the Hindus, full of lessons of individual achievement and earnestness and seeking after spiritual perfection, a representative of the India of prayers and tranced absorption of God, but devoid of lessons to us, modern Hindus, living in the torturing consciousness of the old culture restating itself in the new conditions? Surrounded by a flood of modern ideas and forces which we are perplexed either to deal with or subjugate, the demand is insistent for a restatement of the motives and essentials of our culture which will assimilate these modern ideas and establish itself in strength and self-confidence able to create anew in life. If the life of Sri Ramakrishna points to us only the lessons of abstraction and contemplation it may be of great help and significance to us in our individual seeking and endeavour after Truth and salvation. But what is the place of Sri Ramakrishna in the march of Aryan culture and civilisation is a question which naturally interests all His devotees. The central aim and motive of Hindu culture is the evolution of spiritual humanity to aid the collective march of humanity to its highest spiritual possibilities and destiny. This is the central preoccupation of Indian culture, its domi-

nent note, and everything else is subordinate to it. And this highest thing and goal of civilisation is pursued not as a thing apart from life in intolerant other-worldliness, allowing the forces of secularism to take complete possession of life and banishing religion to a distant corner. To the Hindu mind philosophy is not mere intellectual word-spinning but has a great effect on life, transforming and changing it in the light of its truth. Spirituality is not mere dogmas, requiring only intellectual assent but consists in realisation, in being and becoming. Therefore has religion endeavoured to permeate every pore of society, to take possession of and regulate and impose its law on every department of life. This is the significance of the Dharma Sastras which formulate laws for the regulation of society, and their sanction is based on their ethical significance and import, on their efficacy in spiritualising every form of human activity and leading man by a spiritualised harmony of all faculties and powers and tendencies to the attainment of his divine nature and Self. These Dharmasastras are not the enactments of political bodies and sanctioned by military power and imposed on the people from without. They are written by Sastrakaras and religious personages, who gathered together the threads of the social and ethical tendencies of the age and embodied them in practical rules for the further ethical advancement of the people. Their sanction is their ethical significance and based on the assent of the spiritual sense of the people and passed current by the personal-

ities of their formulators like Manu, Yajnavalkya, Raghunandana and others. Thus it has been observed that the whole life of the Hindu is regulated by religion and religious rules. Religion and religious philosophy according to the Indian conception of life are not graceful decorations to be banished to a corner to live a separate life, but intensely practical, have sought to take possession of, permeating every form of human activity, tendency and faculty with a spiritual and ethical significance leading to their soul-manifestation and God-ward direction. In cultures which have denied this supreme governance of Religion over all forms of human activity, the forces of secularism have taken possession of human life and the different departments of human activity and life have followed their separate specialised courses, without reference to one another, without any permanent basis for their harmony, development and ultimate goal. Thus we have the spectacle of a conflict of human tendencies and activities, a divorce of ethical and social life, of religion and politics, a disparity and disharmony of inner and outer living. Bereft of the supreme governance of the Spirit which is the real nature of all forms of human activity and all human faculties, for the manifestation of which everything is seeking in life, there has been a want of co-ordination and synthesis of human life-forces, and each pursued for its own sake without any enlightened idea of the law and goal of their ultimate development has led to those unhealthy exaggerations of the material, political and economic life at the expense of the Divine Soul and Spirit in man and humanity which has made the present civilisation bankrupt.

Religion and spirituality as the bed-rock of her existence and her dominant pre-occupation. During periods of national stagnation and decay which in time overtake all cultures, her activities became contracted, she adopted the "tortoise policy," gone back to her shell, as it were, protected herself by a large number of fences and restrictive rules to preserve her ancient spiritual Ideal. And the spiritual ideal became contracted, devoid of the ancient broadness and expansiveness, its synthesis and comprehensiveness of outlook. But still she falls back on her religion, however narrow and contracted in scope, but never gives it up for an ideal of secularism, and infinite extension of material, and political life at the expense of her soul.

Such a crisis was before the Indian civilisation as the first result of the impact of Western civilisation and clash of Western ideals. The first awakening of Indian consciousness brought home to it the helplessness, inaction and immobility of Indian life, and contrasted with the power, activity, creativeness of Western culture, it naturally concluded that all its past life had been a mistake, and blamed religion for its present impoverishment, helplessness and inefficiency, and thought that only by Westernisation, by an acceptance of the European view of life, and banishing religion and secularising itself in aim, endeavour and outlook, it will cure its poverty, social inefficiency and economic misery.

But this was not to be. Not by forswearing and depressing her ancient ideal and theme of life, will the wished-for result come. If India is to progress and recover

But India has for ages held firm to

her strength and power it can only be on the basis of her own view of life and way of thinking. Much of the work of the reform-movements which arose in the country produced meagre results partly because they followed western models and adopted western methods of work. But the bed-rock of the race, the life-theme is religion and spirituality and all forms of her activity must revolve round that centre and be subordinate to it. As Swami Vivekananda said; "I do not say political improvements, social improvements, are not necessary, but what I mean to say is that they are secondary. Religion is primary, and that has to be strengthened. Social improvements, political improvement, have to be preached to show much spiritual it would make of life." Every mode of life every form of activity is subsidiary to the spiritual motive and is accepted not for their own sake but as a means of reaching the Spirit, as the manifestation and instrument of the Spirit's working. This is the Indian creative ideal; and the want of perception of this great truth of our historical evolution among the leaders of thought and action, due to their want of having a religious training have led to confusion of ideas and made their work meagre in results and ineffective in power. As the Swami Vivekananda says, "If anybody wants to apotheosise the world of matter as the highest goal, the Indian mind has no necessity for him, his words will roll off like water from a duck's back."

Without the awakening of this central religious motive to life and its conscious activity, it is impossible to bring the current of life back to paralysed limbs, it is impossible to enthuse and get the impulse and motive-power of new creation and rejuvenescence. As it is to Religion and

Spirituality that the Indian people revert and hold with a firm grip in its periods of decline, torpor and swoon narrowed no doubt, limited in scope and operation, overlaid by dogmas, rites and external ceremonialism, it is Religion also that forms the starting-point of a fresh revival. Religion, broadened, expanded, vivified and taking a living possession of the mind, becomes a source of inspiration and strength and in its light all the present needs and lines of advance stand explained and mapped out. Therefore the times required a Spiritual Ideal who will gather together all the threads of spiritual forces, who will embody in his person the scattered elements of the Sanatan Dharma, who will be a synthetic harmonising of all ideals, and such a personage was given to us in the person of Sri Ramakrishna Paramahansa. By the light of his life not only will we be able to practise the Spiritual Ideal and raise Religion to be a living force in our life—a giver of life, strength and inspiration, but we will understand the course of our historical evolution the goal of this ancient civilisation and aid the collective march of humanity. For the new ideals and forces that are coming to us, the ideals of democracy, equality, freedom, the ideals of progress and expansion are implied in our ancient ideals and culture. They are, as the Swami Vivekananda said, the "logical conclusion of the great Vedantic truths" of the sameness, the freedom, the solidarity and Divinity of Man. But we will not in our practical realisation of these ideals merely repeat and imitate their forms as produced in the West and interpret them only in terms of matter and an infinite expansion of material prosperity, wealth, power and a freedom and unity regulated only by political and social

institutions—a mere outward freedom, equality and prosperity.

In the light of our culture and its principles, in the Divinity of man and the realisation of Divine Spirit in himself and in all beings and in the whole universe, will be found the ideas which will point to our outer social life a profounder goal and destiny of man, thus aid the realisation of the goal of our ancient culture and

bringing it to its destined perfection, the production of Brahmanhood in human life and the perception of the great Vedantic truth, "सर्वं ब्रह्मण्यं उपतः।" In the success of our holding to the Indian ideal and in working them out in life is centred not only our salvation, but the solution of the many problems which are besetting the modern civilisation with insoluble enigmas.

THE METHOD OF WORK IN INDIA.*

(An unpublished writing of Swami Vivekananda.)

WHEN the Mahomedans first came to this country, there were, according to their historical statistics, sixty crores of Hindus in India. But to-day those Hindus have dwindled into twenty crores. Over and above that, with the advent of the Christian power about two crores of people have become Christians and about a lack of people are turning Christians every year. The advent of Bhagavan Sri Ramakrishna, the embodiment of mercy, has been specially for the preservation of this Hindu race and religion.

Our society is built upon the division into castes. All societies are built like that. But then, there is some difference between our society and other societies.

Two great forces are constantly working throughout nature. It is the struggle between these two mighty forces that

brings about all the play of diversity and change in this world. In human society also, these two forces are continually creating the diversity of caste and will continue to do so. Side by side with the diversity, the distinction of privilege is coming upon human society, like the shadow of death.

Of these two forces one makes for the distinction of privilege, while the other rising in opposition to it is trying to destroy it.

Diversity is the very life of the world, and this diversity of caste is never to be destroyed. In other words, according to difference in intelligence and power there is bound to be a difference in work among individuals. For instance, one is skilled in ruling society, while another is capable of sweeping the dust of the street. But the principal cause of social evil is, if for this reason, it is claimed that the man who can rule society will have the exclusive right to all the enjoyments of the earth, and while the sweeper of the street-dust dies of starvation. If there be a hundred thousand more castes than there

*These observations were dictated by the Swami Vivekananda in his life-time for the guidance of the monastic order he founded. They are translated and reproduced in part here as they have a more general interest for all workers for the good of India.—Ed. P. B.

are now in our country, it will lead to good rather than evil. For the more castes there are in a country, the richer is it in crafts and industries. But the fight is going on against that form of caste which, like the shadow of death on society, consists in difference in privilege. The more is a race defeated in this struggle, the more does it come to misery, and the more is it victimised in this, the more does it rise in the scale of progress.

What is called politics in society is nothing but the struggle between the privileged and non-privileged classes, brought on by this difference in enjoyments.

Vanquished in this gigantic struggle of difference in privilege, India has fallen—almost lifeless.

Therefore, it is a far cry for India to establish relations of equality with foreign nations,—until she succeeds in restoring equality within her own bounds, she has no hope for reviving.

In other words, the gist of the thing is, that the division into castes, such as the Brāhmana and the Kshatriya, is not at fault, but it is the difference in privilege that has proved the great bane of our society.

Hence our object is not to destroy caste-distinctions, but to equalise the distinction of privilege. Our chief vow of life is to see that everyone, down to the Chāndāla, be helped to attain the right to Dharma, Artha, Kama and Moksha (Virtue, Wealth, Desire and Liberation). * * *

India shall again awake, and the tidal wave that has emanated from this centre will, like a great inundation, overflow the whole of mankind and heave it forward to the gates of Mukti. * * *

The lustre of Western light is now illumining India to a certain extent. Slowly the report of the effort and life-strug-

gle, among the great nations of the West, for abolishing the distinction and inequality of privilege, is finding its way into this sleeping nation and kindling a ray of hope in the depressed hearts of the people of our country even. The majesty of the Atman, the common rights of mankind, is slowly entering into the arteries of this country, through various channels, good or bad. The non-privileged classes are demanding back their forfeited rights. If at this juncture learning and religion etc. remain confined to a particular class or classes, that learning and that religion will die:

Three dangers are confronting us: (1) the non-Brahmin classes will unite and create a new religion like Buddhism in the golden times; (2) will embrace a foreign religion; or (3) all religious ideas will disappear from India for good.

In the first alternative all the efforts for the realisation of its goal by this most ancient civilisation will be rendered fruitless. This India will be again reduced to puerile infancy, will forget all her past glories and advance towards progress at a snail's pace, after long periods. In the second alternative, Indian civilisation and the Aryan race will very soon be extinct. For whenever anyone steps out of the fold of Hinduism, we not only lose him but have an enemy the more. * * * In the third alternative, great danger lies in this, that whenever that special object on which rests the foundation of an individual's or a nation's life is destroyed, the individual or that nation is also destroyed. The life of the Aryan race is founded on religion, and when that is destroyed the downfall of the Aryan race is inevitable.

A running stream chooses the line of least resistance, by itself. The current of

social well-being also flows along the line of least resistance, of its own accord. Hence we must lead society also along that line.

India is full of many races and religions, indigenous and of foreign importation. The Aryan religion and Aryan ideas have not yet found their way into most of them.

Therefore we shall avert this great danger by first Aryanising India and giving her Aryan rights, and by inviting all without distinction to the Aryan scriptures and modes of spiritual practice. For this reason, we must first accord full rights to the Aryan religion to those castes which have slightly fallen away from it for want of the necessary Samskâras,* by giving them Samskâras again. A man feels interest in things to which he has a right. Otherwise the non-Brahmin castes will discard the Aryan religion, on the ground that it is the special monopoly of the Brahmins. Similarly, we must broaden Hindu society by giving Samskâras to all classes down to the Chandâla, and alien races such as the Mlechhas, as well.

But we must proceed in this slowly. For the present we should give Samskâras to those who, though qualified according to

* Purification by ceremonials such as Upahâra etc.

the Shastras, are devoid of the necessary Samskâras through their own ignorance.

In this way there shall be an extensive preaching of the scriptures and religion, and numerous preachers thereof.

The ideal of this world is that state when the whole world will again be Brâhmanâ in nature. When there will be no necessity of the Sudra, Vaisya and Kshatriya powers; when man will be born with Yôga powers; when spiritual force will completely triumph over material force; when disease and grief will no more overtake the human body; the sense-organs will no more be able to go against the mind; when the application of brute force will be completely effaced from men's memory, like a dream of primeval days; when love will be the only motive power in all actions on this earth;—then only the whole of mankind will be endowed with Brahminical qualities and attain Brâhmanahood. Then only the distinction of caste will be at an end, ushering in the Satya-Yuga (Golden Age) visualised by the ancient Rishis. We must adopt only that kind of caste-division which gradually leads to this goal. That division into caste which is the best way to the abolition of caste should be most cordially welcomed.

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SRI RAMAKRISHNA.*

IN speaking this evening about the celebration of the birthday of Bhagavan Sri Ramakrishna, my mind goes back to a period in the history not only of India, but of the

* A lecture delivered by Swami Govindananda in Bombay on the occasion of the 85th Birthday anniversary celebration of Sri Ramakrishna.

nations of this world of ours when materialism was fast making conquests over every power of this terrestrial globe of ours, when as a reaction against the obscurantism and fanaticism of the spiritualists of medieval ages, materialism and the cult of secular life began to rise in protest and say, "Spiritualism had its day. To-day is my turn, and

it must succumb unto me. I am going forth with my armies, with my aeroplanes, above all, with my industrial economics in order to conquer it once for all." In this world we are living on two planes, as I have often emphasised. Those are *prakriti* and *purusha*. Before the ushering in of the modern age the life of the peoples of the world had been predominantly centred in *purusha*, in the Spirit. People had found their hearts and home, found their souls and comfort in God, in the Spirit, and had altogether renounced the world. The cry went forth, "Give up, give up; renounce, renounce the activities of life. The world is impermanent, and a matter of a few days." Now, wherever people pursue any ideal to its extreme one-sided conclusion, in a spirit of narrowness and exclusiveness of other ideals, then it follows that the other ideal which has suffered in exclusion, begins to rise up. Persecution gives life to the persecuted one. It is my firm belief that even the lowest ideal, if it is only persecuted, immediately gets the right to live. It is to be remembered that persecution is the cause of the death of the persecutor. Persecution is the cause of the revival, the survival, the rejuvenescence of the persecuted one. If, therefore, we desire to live, we must always live in a spirit of universal love, in a spirit of real and full recognition of the claims of one and all of those ideals which make the sum-total of creation, the sum-total of human life. To me it appears that Bhagavan Sri Ramakrishna was born, to once again reconcile the forces of secularism and this spiritualism, spiritualising the former and thus making them subordinate to the manifestation of the Divine in Man. I call Bhagavan Sri Ramakrishna the emancipator, the joy-bringer to India and through India to the whole world. He was born just when India was being spiritually conquered, just when the wave of reform came to this land of ours, when it was said that the Vedas were false, that the entire national life of India had been a gigantic error, had been a failure, and that

we must recommence upon the western model, upon the new ideas and ideals which the West was putting before us, because: "Don't you find India is so poor, India is so weak, India is not making inventions in the mechanical or scientific field? Therefore behold, the national life of India is a failure. We must recommence upon other models, upon other ideals." It was at this time that Bhagavan Sri Ramakrishna was born.

To me he appears as the living embodiment, as the living incarnation of India and Sanatan Dharma. The Sanatan Dharma was once again revived in his personality. He lived the whole life of India from times immemorial to the present time, and in his life he gave out what future India was bound to live.

It is now a charge laid against the Hindu Sadhus, and specially in the city of Bombay, proud of material gain, of the floatation of some companies or other, and of having produced a few mills, a few great millionaires, we are told, that the Sadhus are a curse, and a bane, that the Sadhus have brought India down to a miserable pass. But I make bold to say to those that level such a charge at the Sadhus, that without the Sadhus and the Sadhu-ideal India would have lost her individuality and culture and have been swallowed up and become extinct. And if India has been saved it is because she had produced men like Bhagavan Sri Ramakrishna Paramahansa who against the foreign battle-cry of throwing away the spiritual Ideal, stood forth as a hero-Sannyasi like an adamant rock proclaiming, "The enjoyments of the life are not the end and the highest aim of being. A Sannyasi's life, a life in God and spirit, is the true saviour." As long as India can produce one Sri Ramakrishna, as long as India can produce one Sannyasi who respects the ideal of renunciation, as long as we do not blindly follow or imitate the Westerners in establishing the secular creeds which came in the wake of Protestantism in

Europe, so long shall India be immortal and no power on earth can conquer my Motherland. I am proud that even in subjection to-day, even having suffered two thousand continuous years of foreign invasion after invasion, when our Somnaths have been spoliated, when the fiat went forth that there shall not be one Hindu living in this land of Hinduism, when other religions tried to conquer India's religion, here India still lives. Here India still pursues her struggle for right living. Here India still pursues her struggle for doing good to the world. India has stood the Mahomedan invasion for ages together, and at length she has succeeded by her own sociology, her own civilisation, her own religion, in conquering the Mahomedan that came to conquer us, making him a better type of humanity, dispossessing him of bigotry, of fanaticism. You will find a vast difference between the Arabian Mahomedan and the Indian Mahomedan if you see the two. Those are the silent conquests of India. We have not at all trumpeted our conquests. We have not published our conquests. We have not published to the world, in our own history, how we are living. Ours has been a silent spiritual conquest. We never went out of our own land to rob other nations of their countries, their lands, commerce, their labour, spirituality, and to rob their intellectual possessions. We have never imposed slavery upon any nation. This land has stood for truth, freedom, democracy, whose people freely and joyfully give what they have got, saying, "Freely have we received from God. Freely shall we gladly share with you; for the earth belongs to all." This land has lived universal love.

I was telling you that this lonesome wanderer on earth, Bhagavan Sri Ramakrishna, lived in his life the whole life of the Indian race. We have not digested the teachings of Sri Ramakrishna; we have not yet recovered the right view of the history and destiny of our race, because to-day we find

everywhere the cry going on that the Sannyasis are a curse upon India, "Down with the Sadhus." But, if ever this spirit succeeds, if ever this spirit becomes the spirit of India, then good-bye to the life of India. India then shall cease to exist. By religion alone shall she survive, and by religion alone shall she conquer the nations of the world.

I am sorry to say that the workers of India are not sufficiently nationalised. He is not possessed with that view of our history and goal of culture that inspired Sri Ramakrishna or his chief disciple, Swami Vivekananda. There are few national workers possessed of the right view of our history and culture yet. All of them believe that the importation of foreign ideals, Western institutions will save India. Swami Vivekananda was the one who raised a protest against secularising or Europeanising the society. To-day following the footsteps of Swami Vivekananda I protest against the fashioning of India on European ideals. India should develop her own religion, her own sociology, her own qualities, her society, after her own pattern. Everything must be Indian. Let me not be misunderstood. I am not against borrowing. But surely I want India to live her original life. For originality is life. Imitation, false imitation is death. When Sri Ramakrishna thoroughly understood why he came on earth, what the message of the Divine Mother was, he commenced to preach, and succeeded in winning all people to his ideals. He was not at all one of those, as some of us believe, who preached the ideal of Sannyasa alone. He was not at all an exclusive man. He never excluded any particular ideal. He never interdicted any particular model of living, helpful as a means of reaching God. He was a man in whom a complete synthesis of life was lived, because he had realised his Divine Mother. So long as a man has not seen God, so long is he full of sorrow, full of misery. But the moment a man has realised God, the *samsara*

becomes an abode of happiness, the abode of blessedness. This was the message which he again and again preached, that "this *samsara* is not to be shunned, this *samsara* is not the creation of Satan, as some would have you to understand. But *samsara* is the creation of God. The Author, the Creator of this universe is true. His creation also is true. The original, Eternal One is true. His manifestation, His sport is equally true." He again and again emphasised this ideal that the *samsara* is not to be abandoned, but it is to be conquered and deified.

There was another thing which Bhagavan Sri Ramakrishna insisted upon. We had contracted a very low spirit, called the spirit of self-abasement. Every one used to say, "I am a sinner. I have committed sins. Oh God, I cannot enter the kingdom of heaven because I have sinned, and I am not fit to be Thy son." Against this Sri Ramakrishna raised a protest saying, "Say, the sins are unworthy of you, and abominate them. You, the son of God, you the Atma, have faith, have faith. Say once, I am the son of God. Say, I am uttering the name of God, the name of Hari, who can destroy all my former sins. Dare sin touch me, can I remain a sinner, when I am taking the name of God? This is to be the burning passion of everyone." This was the message that Bhagavan Sri Ramakrishna began to teach freely to everyone, because in India we have come to lose faith in ourselves and our destiny. This is a land of the independence of Spirit. This was what Sri Ramakrishna was trying again and again to impress upon everyone that came to him, namely,—“You are Atma; whence have you learnt this spirit of *papa* (sin); the fools that always say *papa*, they shall become *papis* (sinners); those that say that they are pure become pure. Believe, therefore, you are pure.” He came to emphasise this ideal just when unfortunately this Advaita was being lost sight of in India.

One word more and I shall have finished.

And that is the spirit of true reform. To-day we find people preaching reforms of all kinds. To-day we find people talking glibly about reforms in various directions. Some one comes out with one movement, another with another. Europe is coming out with the League of Nations, with self-determination, with Imperial Preference and several other kinds of reforms to reconstruct society. Speaking of reforms Sri Ramakrishna said, "No manner of law or reform can save society. Remember no machinery can save society. You may have one thousand and one reforms. But who is to carry out the reforms? I ask, is man to carry out the reforms? The man himself has not been reformed. The inner man yet remains unreformed, is swayed by lust, greed, hatred, fanaticism, jealousy. First discipline the man; first reform the spirit within, and all things shall be added unto you. How shall you know that your reform succeeds? First realise God. Make yourself one with God, and then preach. No power on earth can then withstand you. No power on earth can then resist you. Your words shall be a fund of Good, which everyone will receive. Have you got the word of God to give unto men? Have you known what God demands? If you have not, then stand aside; do not intermeddle. Do not trouble others." That was the message Sri Ramakrishna gave.

If you are going to resuscitate India, and bring to light once again the glory of India, the teacher and emancipator of the world, the first thing that you have got to do is to realise God. Have you believed that your Soul is divine? Have you believed that your body is the instrument only to express the will of God? Have you known that your body is not your own? Have you known that your work is not the work of yourself? Then only can you help India. India is of all nations a nation, deeply religious. You cannot save India by any other method.

PROFESSOR GARBE AND THE GITA: A CRITIQUE.

PROFESSOR Garbe's Introduction to his German translation of the Bhagavad Gita which appeared at Leipzig in 1905, has been ably translated and published by Mr. N. B. Utgikar M. A. of Poona. By publishing the pamphlet, Mr. Utgikar has given us an opportunity of knowing what intelligent foreigners, and especially the German school of oriental scholars, have said about the most interesting and important book in our philosophy and religion. Mr. Utgikar deserves our gratitude for the task which he has so skilfully executed.

Bohtlingk, W. Von Humboldt, Weber, A Holtzman, Hopkins and Garbe say that there are many additions and interpolations in the Gita, which they ascribe to a spurious hand, though the reason of their holding such an opinion is largely conjectural. The Gita is, according to Hopkins, "an ill-assorted cabinet of primitive philosophical opinions." They complain that the Gita is not an artistic whole and that in it the work of different hands is visible. In the name of historical criticism, those violent criticisms of German scholars have dissected, and anatomised the Bhagavad Gita and have laid it threadbare by taking off those fine Slokas as interpolations which form the backbone of the Gita and which embody the finest flowers of the highest philosophical speculations. This thoughtless anarchism in the field of Indian philosophy and mythology is repugnant to the Indian mind, and unacceptable to the religious sense and tradition of the Indian people who consider, and justly so, the Gita to be the result of syncretical exposition of all the philosophical systems. By taking the isolated passages of the Gita without any reference to the context, they have sadly ignored the object of the Gita which holds forth the incontestable truths of Advaita philosophy and repudiates the partial statements of other systems as failing to reach the high standard of culture according to the author of the Gita, while incorporating into it what truth he has found in other systems.

Veda-Vyasa compiled the Vedas into Rik, Yajur, Saman, and Atharva which were in exis-

tence for a long time and which were being handed down from generation to generation by oral tradition. Vyasa was helped by his four pupils—Paila, Vaishampayana, Jaimini, and Sumanta. The time of this compilation was about the period of the Mahabharata war. Vyasa also compiled the Mahabharata, the eighteen Puranas, and the Vedanta Sutras. Of course the Mahabharata and the Puranas in their present form were not written by him. There are works of other hands but it is very difficult to distinguish the original slokas from the interpolated ones.

For this reason we must not suppose that the whole of the Gita had been inserted into the Mahabharata by some officious priest and had been fathered upon Vyasa, though the practice of ascribing works of lesser luminaries to reputed authors for commanding greater authenticity and authority was not unknown. But it is a travesty of argument to accept one part of a work as genuine and another as later addition in the same work. It indeed required a gigantic intellect like that of Vyasa to compose the Gita which is a compendium of the Vedantic doctrine by rejecting all partial theories of other philosophical systems. Thus all philosophical doctrines must have already been in existence before the Mahabharata was written, or how would it have been possible to refute the conclusions of other systems? Not only that, but the six systems refute one another in order to establish their own view, and unless all of them had been systematised and their particular opinions substantially formulated, they could not quote their opponents' grounds to prove their untenability and absurdity in comparison with their own. According to some European scholars, the Mimamsa and the Vedanta were invented to counteract the agnostic and heterodox opinions embodied in the Sankhya, the Yoga, the Nyaya and Vaisheshika. It cannot be doubted that the different systems were in existence side by side as they mutually quote and refute one another. A master-mind like Vyasa, who was well-versed in the Vedas, the Upanishads and all the ancient lore of the Hindus, must have been the author of such a compendious whole like that of the Gita.

Prof. Garbe has tried to advance his false theories about the Gita by stating that he had read the Gita seven times and if the results attained by him after so many perusals fall so much below the mark, it would have been better for the thinking portion of mankind that he had not read it at all or imposed his opinions with superabundance of faith in the accuracy of his own convictions. He says that Telang's argument to prove the high antiquity of the Gita is due to "psychological influence." On the other hand Garbe's own partiality for the Sankhyas is due to his psychological bias. His own line of argumentation is as follows :—

Because Kalidas refers to the Gita in VI. 67 of Kumarsambhava, and as Kalidas was a man of the 5th century A. D., the Gita must have been composed about 400 A. D.—This is as much as saying that because Kalidas makes mention of the ocean in the Raghuvansa, it must be supposed that the ocean was in existence only a few centuries before him.

Again, Prof. Garbe says, "The similarity between the character of the Bhagavat Gita and the Puranas is to be regarded as a proof that the present Gita cannot possibly be placed before the 2nd century A. D." We fail to understand what similarity there is between the Gita and the Puranas, unless it be their common character as the upholders of the Vedanta philosophy.

One besetting fault of European scholars, besides their hasty and thoughtless generalisation, is their heedless ascription of a work to a particular period on the ground of the discovery of a certain word or phrase commonly used by a certain sect or class. The occurrence of the word Nirvana leads Prof. Garbe to ascribe Buddhist influence to the Gita. This is more absurd than absurdity itself. He forgets that the word Nirvana was known to the Brahmanas long before Buddhism rose and it suited Buddha in expressing the *summum bonum* of his doctrine more than any other word. Buddha laid the Sanskrit lexicography under contribution for finding suitable words or phrases for expressing his views. He adopted not merely words but even many salient doctrinal points, for Buddhism was merely an offshoot of Hinduism in a particular period of its history. There are passages in the Old Testament which resemble those in the Pali

Pitakas, and though scholars like Rhys Davids repudiate the thought of borrowing on the part of Christian saints, it may be asserted, according to the theory of Prof. Garbe and others of his ilk, that Christianity owed a great deal to Buddhism. It is refreshing to find that he has differed from Lorinser who, with the bias of an orthodox Christian theologian, endeavours to make the Bible the fountainhead of all religions in the world and asserts that the author of the Gita not only knew the New Testament, but also utilised and "did weave into his system Christian ideas and views." Again, on what ground or grounds, Garbe opines that there were three revisions of the Gita is not known. John Davies, Lassen, and Weber accept the 3rd century A. D. as the latest possible date of the Gita. There is a peculiar tendency among European scholars to deny the antiquity of literary or philosophical works of Indian origin and to place them as near the birth of Christ as possible. It is time for qualified Indians to come forward to combat the false theories and absurd opinions of their adversaries, and to hold before the eyes of the world the real truth about their ancient civilisation and culture.

Prof. Garbe has differed, and rightly so, from Hopkins who says that the Gita is a "purely priestly product," as the Gita sharply censures those who follow the tenets of the Vedic rituals and discourages them as useless for true knowledge. But he fails to see that the Gita does not ignore the utility of Vedic rituals as they are useful in their own way. He has given us his strange conclusion that the Gita is a kind of knitting together of the systems of the Sankhya and the Vedanta. According to him Vedantic doctrines have been tasselled and dovetailed to the first layer of the Sankhya philosophy which formed the chief doctrine of the original Gita. He has quoted the famous sloka in the 2nd Adhyaya of the Gita, which finely states that as a man casting off old clothes, wears new ones, so the true Self assumes a new form, for It is neither changed nor destroyed. Is it not the Vedantic theory of the changelessness and permanence of the soul through all the grades and cycles of existence? How could this learned translator of the Gita say that "this is a pure Sankhya philosophy"?

Senart and A. Barth see in Krishna "a sun-

hero, a popular form of the atmospheric Agni" and Barth also says, "Considered in his physical derivation, Krishna is a figure of complex quality, in which there mingle at length myths of fire, lightning and storm, and in spite of his name of heaven and the sun" and he puts forward the statement that in Krishna's parents, Vasudeva and Devaki, "we recognise concealed the ancient pair, the celestial man and Apsaras." The theory of these scholars about the name of Krishna is phantastic and has an originality not to be found outside the pale of so-called oriental scholarship. Krishna, literally the black one, means one who draws away both sorrow and pleasure of those who take shelter in him, and how it is possible to recognise in the names of Vasudeva and Devaki "the celestial man and the Apsaras" is more than we can understand. This is invention pure and simple. It displays the ingenuity of European scholars in asserting unthought-of and unwarrantable conclusions. No serious student of history will object to Krishna's being a human hero with his parents Devaki and Vasudeva, and to his rising to Godhead in course of time with the progressive development of human ideas, making Krishna the embodiment and the highest manifestation of all that is noblest and best in man—as an ideal hero, a great fighter—a sage counsellor—an expounder of the highest truths of philosophy. But how "myths of fire, lightning and storm" combined to produce "a figure of complex quality" like Krishna, is surpassingly strange and absurd. Further, to show a close relationship of Indra with Krishna is far-fetched and fanciful, and it has been taken advantage of with no reason whatsoever. Prof. Garbe says that Indra is called "Govind" and Krishna "Govinda, because of the common relation of both to Arjuna." None of the celebrated lexicographers has attributed the name "Govind" to Indra. The fertile intellect of western scholars affords them facility to invent theories and meanings to suit their purpose, though they fall foul of Hindu scholars as incapable of sound criticism, though they put forward right interpretation and judicious and wary exposition. The reason of the deification of Krishna is not due "to his being the founder of the monotheistic religion of his tribe," as Prof. Garbe supposes, but to the existence of such a

religion from the Vedic times. We cannot say which is the cause and which the result. The mighty figure of Krishna shorn of its mythological aspect may be said to have existed in flesh and blood, as one endowed with profound wisdom and as an exponent of the purely theistic idea which had already found favour with the intelligent section of the community,—and his deification was an ingenious device of the author of the Mahabharata and of the Gita to bring home to the people the highest truths of the Advaita philosophy, through the instrumentality of one who has been clothed with divine grandeur and who can appeal to the imagination of the people. Truths uttered by such a divine personage will command a double sway and will easily filter down to the lowest strata of the society.

(To be continued).

HARIPADA GHOSAL, M. A.

EPISTLES OF SWAMI VIVEKANANDA.

(Translated from Bengali.)

CLXXII.

California.
21st February, 1900.

My dear A—,

I am very glad to receive your letter and go through the details of news. Learning and wisdom are superfluities, the surface glitter merely, but it is the heart that is the seat of all power. It is not in the brain but in the heart that the Atman, possessed of knowledge, power and activity, has its seat. "शतं चैका च हृदयस्य नाड्यः"—"The nerves of the heart are a hundred and one," etc. The chief nerve-centre near the heart, called the sympathetic ganglia, is where the Atman has his citadel. The more heart you will be able to manifest the greater will be the victory you achieve. It is only a few that understand the language of the brain, but everyone, from the Creator down to a clump

of grass, understands the language that comes from the heart. But then, in our country, it is a case of rousing men that are, as it were, dead. It will take time, but if you have infinite patience and perseverance, success is bound to come. No mistake in that.

How are the English officials to blame? Is the family, of whose unnatural cruelty you have written, an isolated one in India? Or, are there plenty of such? It is the same story all the country over. But then, it is not as a result of pure wickedness that the selfishness commonly met with in our country has come. This bestial selfishness is the outcome of centuries long of failure and repression. It is not real selfishness, but deep-rooted despair. It will be cured at the first inkling of success. It is only this that the English officials are noticing all round, so how can they have faith at the very outset? But tell me, do they not sympathise with any real work that they meet with? * *

In these days of dire famine, flood, disease and pestilence, tell me where your Congressmen are! Will it do merely to say, "Hand the government of the country over to us"? And who is there to listen to them? If a man does work, has he to open his mouth to ask for anything? If there be two thousand people like you working in several districts, won't it be the turn of the English themselves to consult you in matters of political moment? "स्वकार्यमुद्धरेत्वाजः"—"The wise man should achieve his object." * * A—was not allowed to open a centre, but what of that! Has not Kishengarh allowed it?—Let him work on without ever opening his lips, there is no use of either telling anything to anybody, or quarrelling with any. Whoever will assist in this work of the Divine Mother of the universe, will have Her grace, and whoever will oppose it will not only be—"अकारणाविष्कृतवैरदारुणः"—"raising a deadly enemy for nothing," but also laying the axe to his own prospects. "शूनैः पन्थाः &c."—all in good time. Many a little makes a mickle.

When a great work is being done, when the foundation are laid or a road constructed, when superhuman energy is needed,—it is one or two extraordinary men who silently and noiselessly work through a world of obstacles and difficulties. When thousands of people are benefitted, there is a great hue and cry, and the whole country is loud in notes of praise. But, then the machine has already been set agoing, and even a boy can work in it, or a fool add to it some impetus. Grasp this, that that benefit done to a village or two, that orphanage with its 20 orphans; those ten or twenty workers—that all these are enough, that they form the nucleus, never to be destroyed. From these, hundreds of thousands of people will be benefitted in time. Now we want half-a-dozen lions, then excellent work will be turned out by even hundreds of jackals.

* * * *

(To be continued).

VIVEKACHUDAMANI.

(Continued from page 41.)

जहि मलमयकौशेऽहंभियोत्थापिताशं

प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं

स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥३६५॥

395. (First) destroy the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realising Brahman, the embodiment of eternal Bliss, whose glories the scriptures proclaim, as thy own Self, live as Brahman.

[Destroy &c.—Both the gross and subtle bodies are the coverings over the Atman, the Existence-Knowledge-Bliss Absolute, and freedom consists in going beyond them.]

शवाकारं यावद्भजति मनुजस्तावदशुचिः
परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।
यदात्मानं शुद्धं कलयति शिवाकारमचलम्
तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि॥३६६॥

396. So long as man has any regard for this corpse-like body, he is impure, and suffers from enemies as well as from birth death and disease; but when he thinks of himself as pure, as the essence of the Good, and immovable, he assuredly becomes free from them; the Sruti also says this.

[*Suffers from enemies* &c.—Compare Brihadaranyaka II. iv. 6—"The Brahmanas out him who sees them as different from himself" &c., and Brihadaranyaka I. iv. 2—"So long as there is a second, there is fear."

Srutis also &c.—e. g. Chhandogya VIII. xii. 1—"This body is mortal, O Indra," &c.]

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।
स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥३६७॥

397. By the elimination of all apparent existences superimposed on the Soul, the supreme Brahman—Infinite, the One without a second, and beyond action—remains as Itself:

[*Apparent existences*—Such as egoism etc.
As Itself—in Its own essence.]

समाहितायां सति चित्तवृत्तौ
परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः

प्रजल्पमात्रः परिशिष्यते यतः ॥३६८॥

398. When the mind-functions are merged in the Supreme Atman, the Brahman, the Absolute—none of this phenomenal world is seen, whence it is reduced to mere talk:

Merged—through the Nirvikalpa Samadhi.

Phenomenal world—created by name and form, hence unreal.

Mere talk—on the lips of others, who are ignorant; compare Chhandogya VI. 1. 4—"All modifications are mere efforts of speech," etc.]

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥३६९॥

399. In the One Entity (Brahman) the conception of the universe is a mere phantom. Whence can there be diversity in that which is changeless; formless, and Absolute?

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥४००॥

400. In the One Entity devoid of the concepts of Seer, Seeing and Seen,—which is changeless, formless and Absolute,—whence can there be diversity?

[*Seer* &c.—of which the phenomenal world consists.]

कल्पाण्येवैवात्यन्तपरिपूर्णैकवस्तुनि ।
निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥४०१॥

401. In the One Entity perfectly full and motionless like the ocean after dissolution of the universe,—which is changeless, formless, and Absolute,—whence can there be diversity?

तेजसोव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥४०२॥

402. Where the root of delusion is dissolved like darkness in light,—in the Supreme Truth, the One without a second and Absolute,—whence can there be diversity?

[*Root of delusion*—i. e. Ignorance.]

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥४०३॥

403. How can the talk of diversity apply to the Supreme Truth which is one and homogeneous? Who has ever noticed diversity in the unmingled bliss of the state of profound sleep?

(To be continued).

THE EIGHTY-FIFTH BIRTHDAY ANNIVERSARY OF SRI RAMAKRISHNA PARAMAHAMSA.

At Belur Math.

The 85th birthday anniversary of Sri Ramakrishna Paramahansa was celebrated with great *ecclat* on the 29th February, 1920, at the Belur Math, the headquarters of the Ramkrishna Mission. The Math premises were decorated with flowers, festoons and bunting, the *gerrua* flag waving lustily, and a big life-size painting of Sri Ramakrishna was put up in a prominent place under a canopy for public worship. With the assemblage of the devotees the place assumed a joyous appearance. From early morning, by steamer, train and country-boats pilgrims began to pour in. The Kirtan parties singing the song of God, streamed in and made the place reverberate with the name of God. The concert parties struck up instrumental music and added to the joyousness of the occasion. The famous party of religious singers of Andul singing with perfect melody of Hindu music the sweet strains of the name and glory of the Divine Mother, roused a wave of religious enthusiasm and feeling in the hearts of assembled devotees and made them forget in love of God, the sorrows, and trivialities of worldly life. Besides, till late in the noon, the sacramental food was distributed to all the assembled Bhaktas without distinction of caste, creed and race, numbering about 11 or 12 thousand. In this work of distribution the volunteer workers showed commendable enthusiasm and devotion to service.

At Bombay.

A public meeting was held on Sunday, the 22nd Feb. last in the Vanita Vishram Hall, Sandhurst Road, Bombay, to celebrate the 85th birthday anniversary of Sri Ramakrishna Paramahansa, when eloquent speeches were delivered on the life and sayings of the great saint. There was a large and representative gathering, and some ladies, Hindu, Moslem and Parsi, were also present. On the motion of Mr. G. P. Murdeshwar, Mr. J. J. Vimadalal, M. A., LL. B., Solicitor, was voted to the chair.

Mr. Vimadalal said:—India has been a land of sages, seers and Yogins, and it is the life and say-

ings of one such great man of India that our attention is to be turned to this evening. It is in the fitness of things that living as we are in the hurry and bustle of a big city, bewildered as we are by the rushing life of a commercial place, it is necessary to turn our attention, for an hour or two, to the lives of those who have realised the spiritual consciousness, in whom the God-consciousness that lies very latent within us has been fully developed, in whom the fact that man is verily a spiritual being has been realised, who have proved by realisation and experience the great spiritual truths which all the Prophets of the world have proclaimed to the world. It is essential not only that we should meet thus and turn our minds for some time on the higher realities of life, but that those turnings should produce in us a conviction that, after all, these are the true things to be sought after, to be lived for, to be struggled for, to sacrifice ourselves for; and so convincing ourselves from the study of the lives of the great saints and their sayings, to turn our mind towards those realities, and even in the midst of the bustle of a city's life, to try to remain centered within the spiritual consciousness, to keep ourselves aloof from the attractions of the world, to live in it but to try to be above it, and thus to make in our life an attempt after the higher realities of life. Let us trust that the two hours we devote at the feet of Ramakrishna Paramahansa this evening will produce within us a spiritual elevation, will for the time lift us above the petty *mine* and *thine* of our rights, and will throw us for a moment into the vast ocean of spiritual consciousness which is, after all, the true *sat*, the true *chit* and the true *ananda* of existence.

The President was followed by Swami Govindananda who gave a discourse on the life of Sri Ramakrishna which is printed elsewhere.

Madras.

The 85th birthday anniversary of Sri Ramakrishna Paramakrishna was celebrated in the Ramakrishna Math, Mylapore, on Feb. 29. In the morning there was Bhajana. After 10 a. m. about

5000 people were fed. Mr. Ramaswamy Bhagavathar gave a splendid Harikatha performance on Kiratarjuneeya, in the afternoon. At 5-30 p. m. the Hon'ble Mr. V. K. Ramanujachari read an address on the life and teachings of Sri Ramakrishna, with Mr. B. Ramakrishna Row of Mysore in the chair. The meeting was largely attended.

Mr. Ramanujachari speaking on the life of Sri Ramakrishna said that he lived a holy life for 50 years on the banks of the Ganges. The celebrations of anniversaries of such great personages was important, for only by such meditation on their lives the collective greatness of a nation could reach a high level. The life of Sri Ramakrishna was a spiritual life. He felt the same interest in the joys and sorrows of others, as in his own. He paid no attention whatever to his physical comforts. He had no desire for worldly pleasures. He worshipped his wife with flowers and incense. She became one of his most devoted disciples and revered him as a divine being. He regarded wealth with contempt, as he thought money could not help him to realise the Brahman. His life was purely that of a Sannyasin. He was illiterate, but was well versed in the lore of Ramayana, Mahabharata and the Puranas. He visited holy men, he worshipped Kali. The worship was not mechanical, he put the whole soul into it. Sleep forsook him. Space and time were completely forgotten in his thought of how to obtain a vision of Her.

Swami Vivekananda was one of his great disciples. He (the speaker) was extremely sorry that he missed an opportunity to know one who sat at the feet of Sri Ramakrishna Paramahansa. When Swami Vivekananda passed through Kumbakonam all people flocked to hear him, but he (the speaker) did not go thinking he had nothing to learn from an Advaiti who, though a Sannyasi, had crossed the sea. He (the speaker) referred to this incident in expiation of his narrowness. Providence saw the sincerity of his mind and to cure him of his narrowness, He brought him under the influence of the life and teachings of Sri Ramakrishna.

Sri Ramakrishna worshipped Siva, Kali, Rama and Krishna and was at the same time a confirmed advocate of the Vedanta doctrine. There was no inconsistency in such a thing, for they were all

different aspects of the Supreme. This became reflected in his conduct. He saw God in every human form. His sympathy with the suffering was profound. He grasped the truth and advised every man to follow his own religion. He inculcated respect for all religions. He realised that God alone is eternal and the manifestations are not eternal. His conception of an Avatar was One for creating virtue and fostering its growth, whenever there was a waning of religion in any part of the world. The Avatar's expositions always carried conviction even to a child. Intricate problems of life and soul were solved by an Avatar. Sri Ramakrishna was a Bhakti-Yogi. He surrendered every action of his to God. Bhakti is single-hearted devotion, complete resignation to the Lord's mercy. Faith unshaken, patience, endurance, steadiness and daily meditation are necessary for Bhakti Yoga. Sri Ramakrishna's life was that of a *Prapanna*.

The Chairman thanked the lecturer for his eloquent and instructive address which was a forcible exposition of the life and teachings of Sri Ramakrishna. Sri Ramakrishna conquered the six great enemies of man—Kama, Krodha, Lobha, Moha, Mada and Matsarya. He was a born Brahmachari. When passions disappear, grace appears. Sri Ramakrishna was one of those sages—Prahlada, Narada, Parasara, Pundarika, etc. He was a Bhakta and a *Virakta* and became a Jeevanmukta. His life in this world bore tangible fruit. Swami Vivekananda was to Sri Ramakrishna what Sri Hanuman was to Sri Rama.

Mr. V. C. Seshachari thanked the lecturer and the Chairman for their exceedingly interesting and soul-stirring remarks and said that though he was a Theosophist, yet he was an admirer of the disciple and a follower of Sri Ramakrishna.

At Rangoon.

On Sunday, the 22nd February, in the premises of Sithambara Reddiar High School, East Rangoon, the eighty-fifth Birthday Anniversary of Sri Ramakrishna Paramahansa was celebrated, with due solemnity. The day began with the singing of devotional songs by bands of devoted men gathered in the spacious hall, the atmosphere of which was thus perfectly attuned to the nature of the afternoon function. In the day some six hundred of the poor of Rangoon were fed sumptuously. In the after-

noon between 3 and 4 p. m. the general public who had been invited were treated to devotional music by Sriman Ramasamy Bhagavathar, and then commenced the public meeting presided over by Mr. B. Cowasjee, B. A., Bar-at-law. A hymn in praise of Kali, the Holy Mother, was recited impressively by a young student of the B. E. T. School. Then followed a lecture in Bengali by Mr. J. C. Chackerburty B. A. on the 'Personality of Sri Ramakrishna,' which pleased all by the lofty sentiments expressed by a young and devoted heart. Mr. B. Ramachandra Rao B. A. followed with a lecture in English on 'The Meaning and Method of Spiritual Life.' The President eulogised the work of the Society. The meeting was brought to a close with the distribution of flowers, fruits and Prasad.

At Nagpur.

The 85th birthday anniversary of Sri Ramakrishna Paramahansa came off on Sunday last, the 29th February, 1920, in the Sungam Temple at Nagpur. During the day there was feeding of the poor who numbered about 1000. Besides Hindi and Marathi Bhajana in the previous evening there was Sankirtan on the day of the anniversary. In the evening the people of Nagpur assembled to hear the address delivered in English by Mr. Abinash Chandra Ghose on "Sri Ramakrishna Paramahansa—the Man and the Saint" under the presidency of Mahamahopadhyaya Pandit K. R. Tamhan, M. A. The lecturer in the course of his address pointed out that as the home for spiritual culture is in the East it was not unusual that Ramakrishna should have his birth in India at a time when such culture was flowing at its lowest ebb. India was in a ferment under the influence of some of the teachers who had risen during the old Hindu College days in Bengal. It was to bring in a flow of spiritual culture that Ramakrishna came into the world. The lecturer dilated on each phase of Ramakrishna's life and showed how from the bud the flower came out. The yearning of his heart towards the Eternal, his renunciation of the world, his relinquishment of the idea of sex, his service towards humanity and his ultimate triumph when he attained God-vision were described in glowing terms by Mr. Ghose. He was followed by Mr. G. C. També, B. A., LL. B., who spoke in Hindi on some of the aspects of the

Saint's life and by Babu A. N. Das who spoke in Bengali on the same subject.

At Bangalore.

The 85th Birthday anniversary of Bhagavan Sri Ramakrishna was celebrated at the Sri Ramakrishna Ashrama, Bangalore City, on Saturday, the 29th February, 1920, with great zeal and devotion. People assembled in the Ashrama compound from the early hours of the morning to pay homage to Sri Guru Maharaj. Bhajana processions from the several parts of the City and the Cantonment arrived at the Ashrama at noon and were received by the Swamis Nirmalananda and Durgananda. The gathering then adjourned to the Anjaneya Temple, Basavangudy, where arrangements had been made to feed the poor and over a thousand such were fed. The evening's functions commenced at a little past three with Harikatha on *Sadhu-Mahima* by Sriman Pandit Sreenivasayya, which was followed by a very instructive lecture in Kannada by Mr. H. Chidambarayya, Editor of the local 'Bhakta Bandhu.' The speaker characterised Sri Ramakrishna as a Sadguru who showed in practice all that he taught, and expatiated on *Vairagya* and *Nishkamakarma* as the two most important of the Bhagavan's teachings and appealed to his hearers to celebrate the day by practising Love for the Lord. Rajakaryaprasaktha Rao Bahadur M. Shama Rao, M. A., Inspector General of Education in Mysore (Retired), then gave a discourse in English on the Life and Teachings of Sri Gurumaharaj and quoted a number of interesting extracts from the Gospel in support of his remarks. Mr. M. A. Narayana Iyengar, B. A. B. L., Excise Commissioner in Mysore, then thanked the two lecturers, and the functions came to a close with Mangalarthi and distribution of Prasad.

At Salem.

The 85th Birthday Anniversary of Bhagavan Sri Ramakrishna and 58th Birthday Anniversary of Srimat Swami Vivekanandaji was celebrated on Sunday, the 14th March, 1920, under the auspices of Sri Ramakrishna Ashrama, Salem. His Holiness Swami Nirmalanandaji, the President of the Ashrama, blessed the devotees with his holy presence. Arrangements were made to feed as many as six thousand poor Narayanas in the vicinity of the local Ashrama Buildings under construction.

A fine Bromide Enlargement of Sri Gurumaharaj and an Oil-Painting of Srimat Swami Vivekananda were placed on a high platform decorated with flowers and mango leaves, in the full gaze of the assembled poor. Nama-Sankirtan of Sri Ramakrishna was sung by Dr. K. Narayana Iyer of Puducottah followed by the chorus of other Bhaktas.

In the evening a meeting was held in the premises of the Salem College Hostel presided over by His Holiness Srimat Swami Nirmalanandaji. A paper in Tamil on "The Greatness of Sri Ramakrishna's Life" was read by Dr. K. Narayana Iyer, Chief Medical and Sanitary Officer, Puducottah, and Mr. K. S. Lakshminarasu Iyer, the local Sub-judge gave a short discourse in English on "Bhakti." The revered President exhorted the audience to foster brotherly feelings among themselves and not to wrangle over minor differences. He gave a brief *résumé* of all the great religions of the world and showed how Sri Ramakrishna was the grand fulfilment of all religions.

At Cuddapah.

The Birthdays of Sri Ramakrishna Paramahansa and Swami Vivekananda were celebrated on Sunday, the 21st March, 1920. The proceedings of the day began with *Abhishekams* and *Archanas* in the local temples of Sri Prasanna Visveswara and Sri Anjaneya at 6 a. m. At about 6-30 a. m. all the members of the Samaj and the public assembled in the Samaj premises and Bhajana party of the town also had joined them. Then the pictures of Sri Maha Vishnu on Garuda Vahan and Sri Paramahansa and Swami Vivekananda were beautifully decorated with flowers, and placed in a specially prepared Mandapam, and taken round the town in procession, accompanied with Nagaśwaram and Bhajana parties. A public meeting was held in the Samaj premises under the presidency of M. R. Ry. Professor K. Sundararama Iyer, Avl., M. A. of Kumbakonam. Then the Professor occupying the chair made some opening remarks and formally unveiled the bromide enlargement of Sri Swami Vivekananda, which was executed nicely and appreciated by all the assembled. After the Secretary completed reading of the annual report, the Chairman distributed clothing to the Night School boys who were 27 in number. Then Brahmasri J. Seshadri Sarma Garu, Telugu

Pandit of the local High School, delivered a very interesting discourse on "Swami Vivekananda and Hinduism" in Telugu, followed by Khan Bahadur H. S. A. Manju Mian Saheb, who delivered an address on "Sri Ramakrishna Mission" in Urdu. Then M. R. Ry. K. S. Ramaswami Sastriar Averga, B. A., B. L., Sub-judge, delivered a beautiful and very interesting lecture on "Sri Ramakrishna Paramahansa's Ascent of the Golden Stairway" in English. Then the whole proceedings were brought to a close by Mangala Arati at about 2-30 p. m.

At Sivaganga.

The Birthday anniversary of Bhagavan Sri Ramakrishna Paramahansa was celebrated under the auspices of the Rk-V. Vedanta Sangham on the 21st and the 22nd Feb. The Tithi Puja was celebrated by the members of the Sangham on the 21st. There was Vedaparayanam in the morning with Aratrika. In the evening 400 poor people, mostly of the depressed classes, were fed. The public celebration was conducted on the 22nd. The Aradhanam was conducted in the morning with chanting from the Upanishads, Bhagavad Gita, Dakṣhinamurti Stotra and Mukunda Mala. There were also readings of extracts from the Bible, the Light of Asia and other sacred scriptures of the world. In the afternoon there was Bhajana followed by distribution of Prasād. The public meeting began about 4 p. m. Before it began about 15 poor people, mostly blind and some decrepits, who were picked out from those assembled for receiving food on the previous day, were clothed at the instance of M. K. Rangasami Iyengar Avl., B. A. B. L., High Court Vakil, the President of the Sangham, who bore the entire cost of clothing them. Then at the public meeting Mr. A. Ganapati Iyer B. A. B. L. presided and Messrs. P. S. Ramaswami Iyer and A. Kodandarama Iyer delivered lectures in English and Tamil on the life and work of Sri Ramakrishna. The President then dwelt at length on the ideals of toleration, faith and realisation as illustrated by the great life of the Bhagavan and wound up the proceedings with an exhortation to try to live up to those ideals as far as practicable. Then there was the procession with the photos of the Swamiji, Ramakrishna and Vivekananda. This new feature was added at the instance of the boy scouts who

enthusiastically participated in the celebrations.

At Trivandrum.

The 85th Birthday of Sri Ramakrishna Paramahansa was celebrated by the Vedanta Society, Trivandrum, on Sunday the 29th February, 1920. There was Bhajana in the morning between 8 and 11. In the noon some 400 poor Narayanas were fed. A public meeting was held between 4-30 and 6 p. m., when Mr. N. Krishna Nambuhiri gave a speech on "Some lessons from the Life of Sri Ramakrishna." It was followed by another lecture by Mr. A. R. Subramanya Iyer B. A. about the Ramakrishna Mission. M. R. Ry. K. Padmanabhan Thampi Avl., B. A. B. L., Assistant to the Commissioner of Police, Trivandrum, presided on the occasion. After the meeting there was Bhajana and all dispersed after Aratika and distribution of Prasad.

At Tanakpur.

The eighty-fifth birthday ceremony of Sri Ramakrishna Paramahansa Deva was celebrated with great success on the 21st of February, 1920, at Tanakpur, U. P., in the Goshala compound which was very tastefully decorated through the labours of Swami Paramanandaji, the Secretary of the Goshala. Homa, Kirtan, feeding of the poor made the occasion a sacred day of rejoicing. Prasad was also distributed. The pictures of Sri Ramakrishna Paramahamsadeva and of Sri Swami Vivekanandaji were placed on a commanding position and inspired every one with their uplifting presences. Seva Samiti volunteers from Pilibhit came to work on the occasion in company with P. Brajnandan Prasad Mishra. A meeting was held under the presidency of Swami Virajanandaji. The speakers, Swami Paramanandaji, Pandit Jivanand, Pandit Chet Ram, Pandit Ghana-shyam and Swami Swechhanand spoke on the need of religion and on the necessity of reforming the social evils that obtain on the hill side. Pandit Brajnandan Prasad Mishra in a short speech described the work of the Mission and the service of humanity which is the creed of the great Saint whose birthday was being celebrated. The function was a great success in which Swami Prabuddhanandaji also took part.

The anniversary was celebrated in a befitting manner also in the following places:—Brindaban, Sambalpur, Ramakrishna Math, Dacca,

Ramakrishna Sevashrama, Lucknow, Entally, Calcutta, Ramakrishna Bala Sanmarga Sabha, Yellegowdanpallam, Bangalore; Doranda, Ranchi, Anandashrama, Kottariddipalem, Guntur; Arkonam, Warakla; Sevashram, Sonargaon, Dacca; Mayavati, Allahabad, Kankhal, Advaita Ashrama, Benares; Kuala Lumpur.

REVIEW.

Brihadaranyakopanishad—Part XII. Translated and edited by Pandit Durgacharan Sankhya-Vedantatirtha. Published by the Lotus Library, 28/1 Cornwallis Street, Calcutta. Price Re. 1-2.

We have already reviewed some of the foregoing parts of this admirable edition of the Upanishads in Bengali, and are glad to note that this biggest of the Upanishads is nearing its completion under the able editorship of the learned Pandit Durgacharan Sankhya-Vedantatirtha. As usual, there is the Text with Sanskrit paraphrase and Bengali running translation, then the commentary of Sankara with Anandagiri's gloss, and a Bengali translation of the Commentary. The volume is enriched with elucidatory footnotes which will be of inestimable help to the student. One more part it is hoped will complete this Upanishad. The series is a really glorious addition to the Bengali religious literature.

REPORTS.

Ramakrishna Mission Charitable Dispensary, Bhubaneswar.

With the conception of founding a Sri Ramakrishna Math at Bhubaneswar, Puri, the indigence of the people of the locality and their utter helplessness in times of ordinary illness, not to speak of the times of epidemics, for want of medical advice, even from a quack, and of medicines, moved the Mission authorities to start a Mission Charitable Dispensary there, along with the Math. Many months before the Math was opened, which was done recently, the Dispensary began its Seva work. We do not wish to plead the necessity of the institution; as we believe, those who know of the condition of the people of the Oriya tract will join us in the opinion, that a

large number of such free institutions are required at once in different places. We give below the report of the patients treated at the dispensary in January, 1920, which will speak about the extent of work it is doing and will go to convince the public of its utility.

The total number of attendance during the month is 1012, of which 660 are new patients, the rest is repeated number. That is, the daily average attendance for the month is 32.64, 21.29 is the average attendance of the new patients. Among the new patients 441 are males and 289 females. The Institution with an experienced honorary doctor of many years' standing at its head is attended by poor people from far distant villages. If not for the space, a monthly comparative table would have shown how it is growing by leaps and bounds. The growth of its usefulness is sorely taxing the resources of the institution.

So, dear countrymen, if you consider that the institution is worthy of existence and think it proper that it should continue in its career of usefulness and of expansion, we appeal for your sympathetic contribution. However small it may be, on being sent to either of the following addresses it will be thankfully acknowledged: (1) Sri Ramakrishna Math, Bhubaneswar, Puri, (2) Sri Ramakrishna Math, P. O. Belur, Howrah.

(Sd.) Brahmananda,

President, Ramkrishna Mission.

The Math Belur,
22nd March, '20.

R. K. Mission Sevashrama, Kankhal.

We have received the following report of the Ramkrishna Mission Sevashrama, Kankhal, for the month of February, 1920:

Indoor patients:—There were 3 old cases and 8 newly admitted; 8 discharged cured, 1 died and 2 are still under treatment.

Outdoor patients:—There were 1910 cases, of which 642 were new and 1261 repeated numbers.

Last month's balance Rs. 14235 4 0

*Total receipts ... 1767 7 0

Total ... 16002 11 0

Total expenses ... 741 8 9

Balance in hand ... 15261 2 3

*Out of the total receipts of Rs. 1767-7-0, Rs. 1000 (one thousand) was received from the heirs of Late Kaviraj Kedarnath Sen Gupta for a room for indoor patients to be made in his own memory and Rupees five hundred (Rs. 500) from Mr. Udhodass Tarachand for another room in payment of first instalment from the promised donation of Rs. 1250 for indoor treatment of sick and helpless poor in memory of his son.

We beg to thank the public and specially those kind-hearted ladies and gentlemen who have given us an opportunity of serving our fellow-countrymen and removed our most urgent needs of accommodation for indoor treatment of the sick and helpless poor people by paying for the construction of two General Wards and two separate rooms. We are collecting materials for the above buildings and we hope to undertake construction work of the same as soon as possible, inspite of the prices of materials and labour being very high now, because the claims of poor and helpless sick people can no more be neglected.

Another pressing need of the Sevashrama (which we look forward to completing in the near future if help is forthcoming) is a new and enlarged outdoor dispensary with an operation room, dressing room, patients' waiting room, Doctor's room, compounding room and medical store-room attached, to be raised on the land we have newly acquired for the purpose by the road-side. The present outdoor dispensary is a very small building and was originally intended for cooking purposes, but as there was no place to dispense medicines from, it was improvised and is being used for the dispensary. Now as the number of outdoor patients have of late years, owing to its increasing popularity among poor classes who resort to it in great numbers, increased from five hundred to fifteen thousand a year, great difficulty is experienced for want of space in the present dispensary for so many patients who cannot find room to sit, specially during cold and rainy seasons, and be served with medicines. There is also no place for operation and dressing. Moreover it is situated interiorly from the public road, so many poor people do not come to know where medicines and treatment are available gratis.

The new dispensary is estimated to cost Rs. 7000 (seven thousand) out of which we have received Rs. 1000 for plinth work and Rs. 6000 are still wanting. We hope that some kind-hearted ladies and gentlemen will come forward with an offer for the construction of a room in memory of

their dear relatives if so desired. The cost of each room excepting the operation room is estimated at Rs. 1250 (one thousand two hundred and fifty) and the cost of the operation room which will be built according to modern sanitary principles will amount to Rs. 3000 (three thousand rupees), as the price of all the materials and labour has gone up a good deal.

If the dispensary building-work is done along with the construction of General Wards some saving in labour may be expected and much material such as bamboos, ropes, balls can be used for all the buildings. Therefore we hope that the public will come forward with their offer very soon.

Contributions may be sent to—

Swami Kalyanananda,

Secy., Ramkrishna Mission Sevashrama,
Kankhal, Dt. Saharanpur, U. P.

NEWS AND NOTES.

We have received the following:—The anniversary of the Birthday of Swami Vivekananda was celebrated on Sunday, Jan 18th, 1920, at the Hindu Temple in San Francisco, California, with special service. On that day Swami Prakashananda delivered two beautiful lectures. The subject of the morning lecture was "Swami Vivekananda's contribution to World-Thought"; the subject for the evening lecture was "Swami Vivekananda, the fore-runner of a Universal religion." There was a fine attendance at both lectures. In the evening Swami Abhedananda visited the Temple, and sat upon the platform with Swami Prakashananda, and at the close of the service made a few remarks on the life of the Swami Vivekananda.

The beautiful floral offerings placed before the picture of Sri Ramakrishna and Swami Vivekananda, the perfume of the burning incense,—the sweet and harmonious vibrations which pervaded the Temple all day—together with the beautiful and inspired words which fell from the lips of Swami Prakashananda, as he spoke of his master,—all were most fitting tributes to the sacred memory of the Swami Vivekananda. It was a day long to be remembered as one of the most glorious and uplifting days in the history of the Vedanta Society.

We are glad to notify that a Bengali monthly magazine "Navayuga" is going to be published at the instance of the Ramakrishna Home of Service, Silchar, from Vaisakh next. The general price will be Re. 1/8 only and concession price for students and Libraries would be Re. 1/4. We welcome our contemporary in the field of journalism and wish it all success in the spread of the message and teachings of the master.

We are glad to note that the members of the Vivekananda Society have opened their New Home at Hill Street, Colombo, on the 13th March, 1920 in connection with the 58th Birthday celebration of Swami Vivekananda. The Hon'ble Mr. P. Ramanathan, K. C. M. G. opened the Home. We wish the Home all success and hope that by the propagation and practical realisation of the message of Sri Ramakrishna and Swami Vivekananda it will help in the spiritual regeneration of the country.

We have received the following:—

Swami Abhedananda closed the Vedanta Ashrama, for the past twelve years located at West Cornwall, Connecticut, on the 15th of December, 1919, and arrived in San Francisco, California, on the 21st. He made arrangements to take up his work at once, beginning Sunday lectures, two evening classes, and one afternoon class. His first public lecture, given on January 4th, 1920, was well attended and much interest has been awakened by his coming. In transferring his work to the Pacific Coast Swami Abhedananda has retained the name "Vedanta Ashrama," with which he has been so long identified, and permanent headquarters for the work will soon be established.

Among the personal effects of Vedanta Ashrama, which accompanied the Swami to the West, is a remarkable portrait of his Master, Sri Ramakrishna. It was painted and given to the Swami by Fr. Dvorak, an artist of Prague, who was a student of Swami Abhedananda's in London. The picture is indescribably beautiful: the colouring, the expression, the texture of the skin, and the subtle glow which radiates from the figure, proclaim it unquestionably a masterpiece. Once seen, it is not forgotten. A handsome frame was included in the artist's gift of the painting.

A great awakening among the Dadupanthis was seen in their grand *mela* at Narianapoore, Jaipur, which took place this year after 44 years. They have resolved to establish educational institutions at Jaipur, Kashi and Hardwar involving an expenditure of two lakhs to prepare scholars for carrying on socio-religious reforms introduced 350 years ago by Yogi Swami Dadu Dayal who composed Hindi poems and organised disciples from both Hindus and Mahomedans. He formulated a common religion with a simple but high form of worship, high morals and universal brotherhood. His disciples created a treasure of Hindi literature larger in volume and higher in tone than any other. Great progress is expected from this movement. A strong committee was formed with Swami Lachhiram as President and Rai Sahib Chandrika Prasad as Secretary. Donations totalling over Rs. 26,000 were subscribed on the spot.—'The Independent.'

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